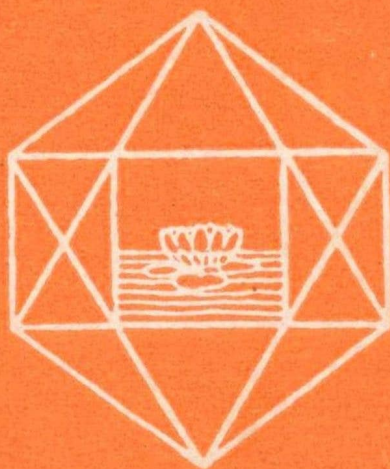
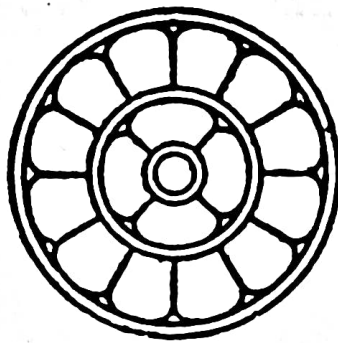


ALL INDIA MAGAZINE



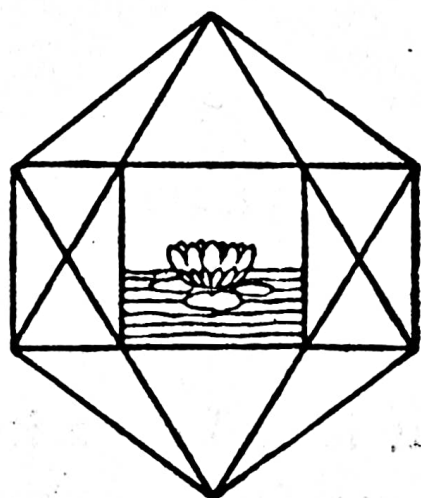
October - November 1973



***There is only one solution
for falsehood:***

***It is to cure in ourselves all that
contradicts in our consciousness
the presence of the Divine.***

The Mother



All India Magazine

—Matter shall reveal the Spirit's face.

Vol. III No. 3 - 4

October 1973

November 1973

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EDITORIAL

The privilege of human life is that it seeks for its own worthwhileness and it is man's unique fortune that revelations of the truths of life are communicated to him. Hence the possibility as well as the advantage for understanding the principles of our existence and also pursuing the highest values for our supreme Fulfilment. Sri Aurobindo's integral vision of life and his integral Yoga provide to humanity not only the key but also the assurance as to the divine Destiny in which the imperfect man of today is to find his perfect transformation of the morrow. All this surely refers to the whole man and not a part of his being, since his individual personality in all its parts and his universe in all its phases have in their origin as well as stuff the supreme Divine, involved and concealed for an evolving Self-manifestation.

Life thus finds in man a special significance, a unique worthwhileness. The selections from the writings of Sri Aurobindo and the Mother in the present issue of the AIM invite us to the theme of Perfection.

The Editor

PRAYER

May the offering of my being be constantly renewed and become more and more integral—the offering to the Supreme Reality which is Un-thinkable and impossible to formulate, but which, in time, expresses itself eternally in a more and more complete and perfect manifestation. O Thou, whom I cannot name but whose will I perceive in the supreme silence and in a total surrender, let me be the representative of the whole earth, so that united with my consciousness, she may give herself to Thee without reserve.

Thou art the perfect peace, the marvellous accomplishment; Thou art all that the universe is, immutably, beyond time, and wills to be more and more in the consciousness of time and space. Thou art all that is in the infinite immobility and the divine hope of all that wills to be... O Lord, dispense to the world Thy unbelievable boons.

Peace, peace upon all the earth.

The Mother

(Prayers and Meditations, October 10, 1914)

TO FULFIL GOD IN LIFE IS MAN'S MANHOOD

The perception of the spiritualised mind that the universe is an unreal dream can have no more absolute a value to us than the perception of the materialised mind that God and the Beyond are an illusory idea. In the one case the mind, habituated only to the evidence of the senses and associating reality with corporeal fact, is either unaccustomed to use other means of knowledge or unable to extend the notion of reality to a supra-physical experience. In the other case the same mind, passing beyond to the overwhelming experience of an incorporeal reality, simply transfers the same inability and the same sense of dream or hallucination to the experience of the senses. But we perceive also the truth that these two conceptions disfigure. It is true that for this world of form in which we are set for our self-realisation, nothing is entirely valid until it has possessed itself of our physical consciousness and manifested on the lowest levels in harmony with its manifestation on the highest summits. It is equally true that form and matter asserting themselves as a self-existent reality are an illusion of Ignorance. Form and matter can be valid only as shape and substance of manifestation for the incorporeal and immaterial. They are in their nature an act of divine consciousness, in their aim the representation of a status of the Spirit.

In other words, if Brahman has entered into form and represented its being in material substance, it can only

be to enjoy self-manifestation in the figures of relative and phenomenal consciousness. Brahman is in this world to represent Itself in the value of Life. Life exists in Brahman in order to discover Brahman in itself. Therefore man's importance in the world is that he gives to it that development of consciousness in which its transfiguration by a perfect self-discovery becomes possible. To fulfil God in life is man's manhood. He starts with the animal vitality and its activities, but a divine existence is his objective.

But as in Thought, so in Life, the true rule of self-realisation is a progressive comprehension. Brahman expresses Itself in many successive forms of consciousness, successive in their relation even if coexistent in being or coeval in Time, and Life in its self-unfolding must also rise to ever-new provinces of its own being. But in the passing from one domain to another we renounce what has already been given us from eagerness for our new attainment, if in reaching the mental life we cast away or belittle the physical life which is our basis, or if we reject the mental and physical in our attraction to the spiritual, we do not fulfil God integrally, nor satisfy the conditions of His self-manifestation. We do not become perfect, but only shift the field of our imperfection or at most attain a limited attitude. However high we may climb, even though it be to the Non-Being itself, we climb ill if we forget our base. Not to abandon the lower to itself, but to transfigure it in the light of the higher to which we have attained, is true divinity of nature. Brahman is integral and unifies

many states of consciousness at a time; we also, manifesting the nature of Brahman, should become integral and all-embracing.

Besides the recoil from the physical life, there is another exaggeration of the ascetic impulse which this ideal of an integral manifestation corrects. The nodus of Life is the relation between three general forms of consciousness, the individual, the universal and the transcendent or supracosmic. In the ordinary distribution of life's activities the individual regards himself as a separate being included in the universe and both as dependent upon that which transcends alike the universe and the individual. It is to this Transcendence that we give currently the name of God, who thus becomes to our conceptions not so much supracosmic as extra-cosmic. The belittling and degradation of both the individual and the universe is a natural consequence of this division: the cessation of both cosmos and individual by the attainment of the Transcendence would be logically its supreme conclusion.

The integral view of the unity of Brahman avoids these consequences. Just as we need not give up the bodily life to attain to the mental and spiritual, so we can arrive at a point of view where the preservation of the individual activities is no longer inconsistent with our comprehension of the cosmic consciousness or our attainment to the transcendent and supracosmic. For the World-Transcendent embraces the universe, is one with it and does not exclude it, even as the universe embraces the individual, is one with him and does not

exclude him. The individual is the centre of the whole universal consciousness; the universe is a form and definition which is occupied by the entire immanence of the Formless and the Indefinable.

This is always the true relation, veiled from us by our ignorance or our wrong consciousness of things. When we attain to knowledge of right consciousness, nothing essential in the eternal relation is changed, but only the inview and the outview from the individual centre is profoundly modified and consequently also the spirit and effect of its activity. The individual is still necessary to the action of the Transcendent in the universe and that action in him does not cease to be possible by its illumination. On the contrary, since the conscious manifestation of the Transcendent in the individual is the means by which the collective, the universal is also to become conscious of itself, the continuation of the illumined individual in the action of the world is an imperative need of the world-play. If his inexorable removal through the very act of illumination is the law, then the world is condemned to remain eternally the scene of unredeemed darkness, death and suffering. And such a world can only be a ruthless ordeal or a mechanical illusion.

It is so that ascetic philosophy tends to conceive it. But individual salvation can have no real sense if existence in the cosmos is itself an illusion. In the monistic view the individual soul is one with the Supreme, its sense of separateness an ignorance, escape from the sense of separateness and identity with the Supreme

its salvation. But who then profits by this escape? Not the Supreme Self, for it is supposed to be always and inalienably free, still, silent, pure. Not the world, for that remains constantly in the bondage and is not freed by the escape of any individual soul from the universal Illusion. It is the individual soul itself which effects its supreme good by escaping from the sorrow and the division into the peace and the bliss. There would seem then to be some kind of reality of the individual soul as distinct from the world and from the Supreme even in the event of freedom and illumination. But for the Illusionist the individual soul is an illusion and non-existent except in the inexplicable mystery of Maya. Therefore we arrive at the escape of an illusory non-existent soul from an illusory non-existent bondage in an illusory non-existent world as the supreme good which that non-existent soul has to pursue! For this is the last word of the Knowledge, "There is none bound, none freed, none seeking to be free." Vidya turns out to be as much a part of the Phenomenal as Avidya; Maya meets us even in our escape and laughs at the triumphant logic which seemed to cut the knot of her mystery.

Sri Aurobindo

(The Life Divine, pp. 35-38)

**Our Yoga is not retreading of old walks,
but a spiritual adventure.**

Sri Aurobindo

PSYCHIC NEW BIRTH NECESSARY

The soul, the psychic being is in direct touch with the divine Truth, but it is hidden in man by the mind, the vital being and the physical nature. One may practise Yoga and get illuminations in the mind and the reason; one may conquer power and luxuriate in all kinds of experiences in the vital; one may establish even surprising physical Siddhis; but if the true soul-power behind does not manifest, if the psychic nature does not come into the front, nothing genuine has been done. In this yoga the psychic being is that which opens the rest of the nature to the supramental light and finally to the supreme Ananda. Mind can open by itself to its own higher reaches; it can still itself and widen into the Impersonal; it may too spiritualise itself in some kind of static liberation or Nirvana; but the supramental cannot find a sufficient base in a spiritualised mind alone. If the inmost soul is awakened, if there is a new birth out of the mere mental, vital and physical into the psychic consciousness, then this yoga can be done; otherwise (by the sole power of the mind or any other part) it is impossible....If there is a refusal of the psychic new birth, a refusal to become the child new born from the Mother, owing to attachment to intellectual knowledge or mental ideas or to some vital desire, then there will be a failure in the sadhana.

Sri Aurobindo

(On Yoga II Tome Two, pp. 206-207)

PERFECTION FROM ABOVE

PERFECTION FROM BELOW

The perfection from above is the spiritual perfection, the integral union, the identification with the Divine, the liberation from all limitations of the lower world. It is the perfection in Yoga, a perfection wholly independent of the body and the physical world and which, in ancient times, consisted essentially in rejecting the body and physical life in order to have relations with nothing else than the higher world and finally the Divine alone.

The perfection from below means to get from the human being in its present form and in its body, in its relation with all things of the earth the maximum of which it is capable. That is the case with all great geniuses: the artistic genius, the literary genius, great organisers, great rulers, all those who, in one domain or another, have pushed human development to the utmost limit of its possibilities.

From all points of view, from the point of view of strength and physical qualities, from the point of view of intellectual achievements, from the point of view of energy and courage, unselfishness and kindness and charity, all human qualities carried to their highest point, that is perfection from below.

The perfection from above is spiritual and ultra-human. The perfection from below is human perfection at its climax, a perfection which besides, can be absolutely independent of all spiritual life and spiritual

aspiration. You can be a genius without having any spiritual aspiration. You can have the most extraordinary moral qualities without having any spiritual life. And even, generally, those who have a great power for human achievement are satisfied more or less with their condition. They have the impression that they are sufficient in themselves, they carry in themselves the source of their achievement and their delight, and most often it is very difficult to make them understand and feel that they are not the creators of their own creations. Try to tell them: "It is not you who are the creators of the work you have done, but a force higher than you, and you are only its instrument"; well, apart from a few rare exceptions, you may be sure that they will find the joke to be in very bad taste and turn you out! We are thus truly in the presence of two perfections which in ordinary life go in divergent ways.

It was said in the ancient yoga that the first condition for entry into the spiritual way is to be disgusted with life. But men who have achieved this human perfection are rarely disgusted with life, unless they have encountered personal difficulties, ingratitude and non-understanding of their genius. Otherwise, so long as they are in their period of success and creation, they are perfectly satisfied. Then, as they are satisfied, satisfied with themselves above all, they feel no need to look for anything else.

This is not always true but it is how things happen generally; and unless there is in these men of genius a perfectly self-conscious soul which has come to do a

definite work upon the earth, they may very well take birth, grow and die without knowing anything else than the terrestrial life. And above all it is this satisfaction given by the feeling of having reached the maximum of achievement that prevents them from needing anything else. If they do possess a fully self-conscious soul, fully aware of the reason for their existence in the physical world, they might have a vague impression that all these things are rather hollow, and all these achievements are a little too superficial and that something else is missing. But it is only the predestined beings that have that, and in reality in all mankind they are not very many. They alone can unite the two perfections and achieve something integral.

Yet this too is rather rare. They that have reached the summits of spirituality are rarely those that have achieved most in the physical world. This has happened, but it is not at all frequent. Naturally, the conscious incarnations of the Divine carried the possibility of both the perfections in them, but these are quite exceptional cases. Otherwise, those who have had a spiritual life, a great spiritual realisation might also have, at certain exceptional moments, a capacity of outer realisation which is also exceptional, but it was intermittent and had not the integrality, the totality, the perfection of those who were exclusively concentrated on material realisation. That is the reason why those who live exclusively in the outer consciousness, for whom only the material earthly life exists, that which is concrete, tangible, perceptible for all, always feel that spiritual

life is something—yes, misty, materially almost mediocre.

I have met some people who wanted to prove that spiritual powers give a great capacity for external achievement; they tried in their exceptional spiritual state to do painting or music or write poetry. Well, all that they produced was quite second-rate and could not be compared at all to the works of the great geniuses who mastered the material nature; this naturally was giving a handle to the materialist just to say: "You see, your pretended power is nothing at all." But the reason is that externally they were but ordinary men. For, even if the greatest spiritual power entered into a matter that is untrained, there would be a work evidently much higher than what it would have been without that power, but would be yet much inferior to what a genius having mastery over matter can do. The breath of the Spirit alone is not sufficient, the instrument also must be able to manifest it.

Take, on the other hand, a great artist, a musician, or a poet who has fully mastered his art and attained in his domain the highest human possibility, if to that is added a spiritual consciousness, the supramental force, then you will have something truly divine.

And this is the key to the endeavour which Sri Aurobindo expects of us, the reason for its existence. For if you draw from your body all the possibilities it contains, if you train it by known normal scientific methods, make of it an instrument as perfect as possible, when the supramental truth manifests in that body, it

will become forthwith without the necessity of centuries of preparation a marvellous instrument of expression for the Spirit.

That is why Sri Aurobindo has always said and repeated: "Work from both the ends, do not leave one for the other."

Certainly, if you want to have a divine consciousness, you must not give up the spiritual aspiration; but if you want to become an integral divine being upon the earth, take great care not to give up the other end, but make of your body the best possible instrument.

It is a malady of the ordinary human intelligence which comes necessarily from separation, from division, that things must be either this or that. If you choose this, you turn your back on that; if you choose that, you turn your back on this.

This is a poor thing. You must know how to take all, combine all, synthesise all. Then you have an integral realisation.

The Mother

(Bulletin, Vol. IX No. 3, pp. 99-105)

The two are one: Spirit is the soul and reality of that which we sense as Matter; Matter is a form and body of that which we realise as Spirit.

Sri Aurobindo

THE MOTHER EXPLAINS

Be wide in me, O Varuna; be mighty in me, O Indra; O Sun, be very bright and luminous; O Moon, be full of charm and sweetness. Be fierce and terrible, O Rudra; be impetuous and swift, O Maruts; be strong and bold, O Aryama; be voluptuous and pleasurable, O Bhaga; be tender and kind and loving and passionate, O Mitra. Be bright and revealing, O Dawn; O Night, be solemn and pregnant. O Life, be full, ready and buoyant; O Death, lead my steps from mansion to mansion. Harmonise all these, O Brahmanaspati. Let me not be subject to these gods, O Kali.

(Sri Aurobindo: Thoughts and Aphorisms, p. 55)

Why does Sri Aurobindo give the greatest importance to Kali?

It is good and necessary to possess all the godheads that these divinities represent and symbolise; that is why Sri Aurobindo invokes them and asks them to take possession of his nature. But for one who wants union with the Supreme, for one who aspires for the supreme Realisation, that cannot be sufficient; that is why finally he calls Kali so that she may give him the power to go beyond them.

For Kali is that aspect of the universal Mother which is the most powerful and her power is greater than that of all the gods in her creation. To unite with her means therefore to become more vast, more complete, more powerful than all the gods together and that is why Sri Aurobindo puts union with her above and beyond all others.

The Mother

(Bulletin, Vol. XIII No. 2, pp. 79-81)

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The object of the yoga is to enter into and be possessed by the Divine presence and Consciousness, to love the Divine for the Divine's sake alone, to be tuned in our nature into the nature of the Divine, and in our will and works and life to be the instrument of the Divine. Its object is not to be a great yogi or a Superman (although that may come) or to grab at the Divine for the sake of the ego's power, pride or pleasure. It is not for Moksha though liberation comes by it, and all else may come, but these must not be our objects. The Divine alone is our object.

Sri Aurobindo

(On Yoga II Tome One, p. 477)

WHOLE LIFE YOGA: A RADICAL CHANGE

The secret of success in Yoga is to regard it not as one of the aims to be pursued in life, but as the whole of life.

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..What we propose in our Yoga is nothing less than to break up the whole formation of our past and present which makes up the ordinary material and mental man and to create a new centre of vision and a new universe of activities in ourselves which shall constitute a divine humanity or a superhuman nature.

The first necessity is to dissolve that central faith and vision in the mind which concentrate it on its development and satisfaction and interests in the old externalised order of things. It is imperative to exchange this surface orientation for the deeper faith and vision which see only the Divine and seek only after the Divine. The next need is to compel all our lower being to pay homage to this new faith and greater vision. All our nature must make an integral surrender; it must offer itself in every part and every movement to that which seems to the unregenerated sense-mind so much less real than the material world and its objects. Our whole being—soul, mind, sense, heart, will, life, body—must consecrate all its energies so entirely and in such a way that it shall become a fit vehicle for the Divine. This is no easy task; for everything in the world follows the fixed habit which is to it a law and resists a radical

change. And no change can be more radical than the revolution attempted in the integral Yoga. Everything in us has constantly to be called back to the central faith and will and vision. Every thought and impulse has to be reminded in the language of the Upanishad that "That is the divine Brahman and not this that men here adore." Every vital fibre has to be persuaded to accept an entire renunciation of all that hitherto represented to it its own existence. Mind has to cease to be mind and become brilliant with something beyond it. Life has to change into a thing vast and calm and intense and powerful that can no longer recognise its old blind eager narrow self or petty impulse and desire. Even the body has to submit to a mutation and be no longer the clamorous animal or the impeding clod it now is, but become instead a conscious servant and radiant instrument and living form of the spirit.

The difficulty of the task has led naturally to the pursuit of easy and trenchant solutions; it has generated and fixed deeply the tendency of religions and of schools of Yoga to separate the life of the world from the inner life. The powers of this world and their actual activities, it is felt, either do not belong to God at all or are for some obscure and puzzling cause, Maya or another, a dark contradiction of the divine Truth. And on their own opposite side the powers of the Truth and their ideal activities are seen to belong to quite another plane of consciousness than that, obscure, ignorant and perverse in its impulses and forces, on which the life of the earth is founded. There appears at once the antin-

omy of a bright and pure kingdom of God and a dark and impure kingdom of the devil; we feel the opposition of our crawling earthly birth and life to an exalted spiritual God-consciousness; we become readily convinced of the incompatibility of life's subjection to Maya with the soul's concentration in pure Brahman existence. The easiest way is to turn away from all that belongs to the one and to retreat by a naked and precipitous ascent into the other. Thus arises the attraction and, it would seem, the necessity of the principles of exclusive concentration which plays so prominent a part in the specialised schools of Yoga; for by that concentration we can arrive through an uncompromising renunciation of the world at an entire self-consecration to the One on whom we concentrate. It is no longer incumbent on us to compel all the lower activities to the difficult recognition of a new and higher spiritualised life and train them to be its agents or executive powers. It is enough to kill or quiet them and keep at most the few energies necessary, on one side, for the maintenance of the body and, on the other, for communion with the Divine.

The very aim and conception of an integral Yoga debars us from adopting this simple and strenuous high-pitched process. The hope of an integral transformation forbids us to take a short cut or to make ourselves light for the race by throwing away our impediments. For we have set out to conquer all ourselves and the world for God; we are determined to give him our becoming as well as our being and not merely to bring the pure and

naked spirit as a bare offering to a remote and secret Divinity in a distant heaven or abolish all we are in a holocaust to an immobile Absolute. The Divine that we adore is not only a remote extra-cosmic Reality, but a half-veiled Manifestation present and near to us here in the universe. Life is the field of a divine manifestation not yet complete: here, in life, on earth, in the body,—*ihaiva*, as the Upanishads insist,—we have to unveil the Godhead; here we must make its transcendent greatness, light and sweetness real to our consciousness, here possess and, as far as may be, express it. Life then we must accept in our Yoga in order utterly to transmute it; we are forbidden to shrink from the difficulties that this acceptance may add to our struggle.

Sri Aurobindo

(Synthesis of Yoga, pp. 65-68)

Truth is supreme harmony and supreme delight.

All disorder, all suffering is falsehood.

Thus it can be said that illnesses are the falsehoods of the body, and consequently doctors are soldiers of the great and noble army fighting in the world for the conquest of Truth.

The Mother

(Bulletin, Vol. XIII No. 4, p. 61)

IMPORTANCE OF BODY

The importance of the body is obvious; it is because he has developed or been given a body and brain capable of receiving and serving a progressive mental illumination that man has risen above the animal. Equally, it can only be by developing a body or at least a functioning of the physical instrument capable of receiving and serving a still higher illumination that he will rise above himself and realise, not merely in thought and in his internal being but in life, a perfectly divine manhood. Otherwise, either the promise of Life is cancelled, its meaning annulled and earthly being can only realise Sachchidananda by abolishing itself, by shedding from it mind, life and body and returning to the pure Infinite, or else man is not the divine instrument, there is a destined limit to the consciously progressive power which distinguishes him from all other terrestrial existences and as he has replaced them in the front of things, so another must eventually replace him and assume his heritage.

Sri Aurobindo

(Bulletin, Vol. XIX No. 3, pp. 20-22)

True surrender enlarges you; it increases your capacity; it gives you a great measure in quality and in quantity, which you could not have had yourself.

The Mother

WORK AS SADHANA

There is no stage of the sadhana in which works are impossible, no passage in the path where there is no foothold and action has to be renounced as incompatible with concentration on the Divine. The foothold is there always; the foothold is the reliance on the Divine, the opening of the being, the will, the energies to the Divine, the surrender to the Divine. All work done in that spirit can be made a means for the sadhana. It may be necessary for an individual here and there to plunge into meditation for a time and suspend work for that time or make it subordinate; but that can only be an individual case and a temporary retirement. Moreover, a complete cessation of work and entire withdrawal into oneself is seldom advisable; it may encourage a too one-sided and visionary condition in which one lives in a sort of mid-world of purely subjective experiences without a firm hold on either external reality or on the highest Reality and without the right use of the subjective experience to create a firm link and then a unification between the highest Reality and the external realisation in life.

Work can be of two kinds—the work that is a field of experience used for the sadhana, for a progressive harmonisation and transformation of the being and its activities, and work that is a realised expression of the Divine. But the time for the latter can be only when the Realisation has been fully brought down into the earth-consciousness; till then all work must be a field of endeavour and a school of experience.

Sri Aurobindo

(On Yoga II Tome One, pp. 506–507)

TODAY AND TOMORROW

What is the Truth? What do you mean when you speak of "the Truth"?

You want a mental definition of Truth....Truth cannot be expressed in mental terms. Yes, it is so. And all the questions put are mental questions.

Truth cannot be formulated, it cannot be defined. It is to be lived.

And one who is wholly consecrated to Truth, who wants to live the Truth, serve the Truth, would know at each moment what must be done; it would be a kind of intuition or revelation (most often without words, but sometimes also expressed in words) which would make you know every minute what is the truth at that minute. And it is this which is so interesting....You want to know "the Truth" as a thing well defined, well classified, well settled, and then you are at rest, there is no need of seeking any more! You take it up and say: "There, that is the Truth," and then it is fixed—that is what all religions have done. They have established their truth as a dogma. But it is no more the Truth.

Truth is something living, moving, expressing itself each second and it is *one* way of approaching the Supreme. Everyone has his way of approaching the Supreme. There are perhaps some who are able to approach Him from all sides at the same time, but there are those who approach through Love, those who approach through Power, those who approach through

Consciousness and those who approach through Truth. But each one of these aspects is as absolute, imperative and undefinable as the Supreme Lord Himself is. The Supreme Lord is absolute, imperative and undefinable, unseizable in His action, and His attributes have this same quality.

Knowing this once, he who puts himself at the service of one of these aspects will know (It is translated in life, in Time and in the movement of Time), he will know at each moment what the Truth is or will know at each moment what the Consciousness is, and he will know at each minute what the Power is or he will know at each minute what the Love is. And it is a multiform Power, Love, Consciousness, Truth that expresses itself innumerable in the manifestation, even as the Supreme expresses Himself innumerable in the manifestation.

The Mother

(Bulletin, Vol. XIX No. 1, p. 19)

This erring race of humanity dreams always of perfecting their environment by the machinery of government and society; but it is only by the perfection of the soul within that the outer environment can be perfected. What thou art within, that outside thee thou shalt enjoy; no machinery can rescue thee from the law of thy being.

Sri Aurobindo

What is the fundamental virtue to be cultivated to prepare oneself for the spiritual life?

I have told you many times, but it is an occasion to repeat it. It is sin-ce-ri-ty.

A sincerity that must become total and absolute, because sincerity alone is your protection for the spiritual part. If you are not sincere, even at the very second step you are sure to fall and break your nose. There are all kinds of forces and wills and influences and entities that are lying in wait for the least breach in this sincerity and they immediately rush through this breach and begin to disorganise you.

Therefore, before doing anything, beginning anything, trying anything be sure first of all that you are not only as sincere as you can be, but you intend to become still more sincere.

For, it is your only protection.

The Mother

(Bulletin, Vol. XIII No. 1, pp. 43-45)

The Grace is equally for all. But each one receives it according to his sincerity. It does not depend on outward circumstances but on a sincere aspiration and openness.

The Mother

The new dynamic truths we have to discover need not be parked within the limited truth of a past ideal. On our past and present ideals we have to turn the searchlight of the spirit and see whether they have not to be surpassed or enlarged or brought into consonance with new wider Ideals. All we do or create must be consistent with the abiding spirit of India, but framed to fit into a greater harmonised rhythm and plastic to the call of a more luminous future. If faith in ourselves and fidelity to the spirit of our culture are the first requisites of a continued and vigorous life, a recognition of greater possibilities is a condition not less indispensable. There cannot be a healthy and victorious survival if we make of the past a fetish instead of an inspiring impulse.

Sri Aurobindo

(Foundations of Indian Culture, p. 36)

To keep up work helps to keep up the balance between the internal experience and the external development; otherwise one-sidedness and want of measure and balance may develop. Moreover, it is necessary to keep the sadhana of work for the Divine because in the end that enables the sadhak to bring out the inner progress into the external nature and life and helps the integrality of the sadhana.

Sri Aurobindo